



853 Asylum Ave., Hartford,
Conn., U.S.A. 13 / iii / 10.

My dear Goldziker,

With this I send another copy of my Unile paper - only better packed. You will find, I know, much in it to which you as a Hebrew will take exception, but it is for its Muslim not its Christian element that I send it to you. It is my solution of the paradox of al-Farabi.

Now as to my Religious Attitude you call it un-his magnificent and I thank you heartily for the praise. But what I want from you is still more criticism, for I know no one else who can really criticize it. Hölderlin wrote to me that the only two men who could criticize it with thorough knowledge were Snauack and Gurney. But with all respect I am not

Hautman. They are heart-breaking things. For each one I have to collect material enough for a ten or twenty page article and then boil down to a half of references. I have written on Babel, Babel, Babel, Babel, Babel and Babel. Babel and Babel. I had to work out from the beginning and I got a mass of new material. Just now I am at your old subject Babel and I have found him in at least twenty authors; the oldest is Abd ar-Raziz (the Hamman who died in 211 and Tahir has four forms of the legend. But I can find no trace as yet where the story came from. There doesn't seem to be anything in Hartman's Aleppo theory. (The Babel found a legend. It's near Tripoli in U. Africa — it's a core like the Caves of the Seven Sleepers. On Babel the present thing I found was his being turned into a scholastic theologian by pseudo-Babel. I wonder if it was by confusion with some

sure of Duane when it comes to theology and still less when it comes to religion. There are some very queer theological "breaks" in his "Maboka". You, on the other hand, know, and I know that you know, and I want you to tell me where I have failed. So fetch out the pen and lay on. I don't care whether you do it publicly or privately; I want to learn something. I have not yet seen a single review of that book which was worth the ink it was written with. Not a single reviewer has shown any knowledge of the subject.

I am delighted to hear that your American lectures are at last coming out. There must be in them rich teaching and suggestion. I look for them eagerly.

Just now I am busy with a string of 500 word articles for

Nikodemos.

Please write to me in whatever language comes easiest to you — French, German, English, Arabic — I'll make it out. But not Turkish or Hungarian! It was a very strange sensation when I arrived in Constantinople from Syria to find myself suddenly deaf and dumb. When I did speak Arabic, they regarded me as a most learned man! It was like talking Latin in Germany.

My wife sends you her best remembrances. Please remember us both most heartily to Mr. Goldfinger. And I am always

Yours Faithfully,
Isaac B. Wiedemann
